بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

THE SEALED NECTAR

(THE BATTLE OF UHUD)

July 05 2015 -18 Ramadan 1436 AH

The Battle of Uhud
- The kuffaar suffered a defeat at Badr, this was a turning point in history
- Islam would not have survived to reach us today.
- The rasool had miracles in Badr
- The throwing of the sand

You killed them not, but Allah killed them. And you (Muhammad ﷺ) threw not when you did throw but Allah threw, that He might test the believers by a fair trial from Him. Verily, Allah is All-Hearer, All-Knower. (Al-Anfal 8:17)

- When you study Islam at the universities of the kuffaar
- they will never mention this miracle of the prophet Muhammad (ﷺ)
- WHY? because they are not spiritual, the spiritual aspect of the battle, they cut it out
- you will not graduate loving the Prophet or the Sahabahs
- they cut this miracle out, even though Allah mentioned it in the Quran

The Shaytan ran away when he saw the angels coming: they will never mention this.
- this is why it is very important to only take your Deen from a Muslim.
- how can you take your Deen from a kaafir when they are not spiritual?

Another miracle: the wood becoming the sword.

Narrated Umar Ibn Uthman from his father from his aunt said: 'Ukasha bin Muhsin (RA) at Badr, broke his sword. He (ﷺ) gave him a stick. It turned into a long white sword. He said: "I fought with that sword until Allah defeated the Mushriks. That sword was kept with him until he died. [Waqidi in 'al-Maghazi' (1/93); Ibn Hisham 2/220]

- these are all mentioned in the sealed nectar
- but the kaafir will never highlight these miracles

- you have to be sceptical about whom you learn your Aqeedah from.
- you should also be sceptical about who you learn the Seerah from
- the kuffaar would say that Muhammad was a genius that is why he won.
- they will put a spin on it, they will never say that Allah sent the angels to help the Muslims
- we will never dispute with you that Muhammad was a genius, but what about the angels?

- they will never teach you spirituality.

- that is why you have to get rid of the leaders of kufr (the think tanks)
- the rest of the kuffaar will be like headless chickens
- 9:12

But if they violate their oaths after their covenant, and attack your religion with disapproval and criticism then fight (you) the leaders of disbelief (chiefs of Quraish - pagans of Makkah) - for surely their oaths are nothing to them - so that they may stop (evil actions). (At-Tawbah 9:12)

- they were licking their wounds of the defeat of Badr
- when they went back to Makkah, their motto/slogan was "revenge, revenge"
- Why? Because their pride was punctured.

- when the French conquered Bilad ash-Sham, they banged on the grave of Salahudeen,
- saying, "Saladeen, we're back!"

- they think it is imperative and incumbent upon them to restore their pride.
- they decided that since Abu Sufyan escaped with the caravan:
- they would spend the profit from the caravan to buy weapons

The defeat at Badr was an ignominy, which the Quraishites pride, could not leave unavenged. Revenge was, therefore, the catchword all over Makkah. The Makkans even forbade lamenting over their murdered people, or ransoming their captives at Badr Battle lest the Muslims should realize the grave degree of sadness and feeling of tragedy they were experiencing. In the wake of Badr event, Quraish was in common consent and started fresh preparations to launch an overall war against the Muslims in order to restore their blemished prestige and wounded pride. The most enthusiastic polytheists desiring to go into a new battle were ‘Ikrimah bin Abi Jahl, Safwan bin Omaiyah, Abu Sufyan bin Harb, and ‘Abdullah bin Abi Rabi‘a. They were determined to crush the commonwealth of Islam once and for all. Emissaries were sent to all the tribes to make common cause against the rising Faith. As a consequence of this, they managed to enlist the support of two well-known tribes Kinana and Tihamah besides some desert Bedouins Ahabish. It was also decided that the profits of the escaped caravan headed by Abu Sufyan, which amounted to 1000 camels and 50 thousand Dinars, should be devoted for providing equipment to the army. The Noble Qur’ân has alluded to this decision of theirs in the following words: "Verily, those who disbelieve spend their wealth to hinder (men) from the path of Allah, and so will they continue to spend it; but in the end it will become an anguish for them. Then they will be overcome." [Al-Qur'an 8:36] They also devised other ways of recruitment including hiring poets to entice the tribes into fighting the Muslims. Safwan bin Omaiyah allured Abu ‘Azza, the poet to work in this context in return for riches after the war or supporting his daughters if killed. Incidentally, this poet was prisoner of war (in the context of the Badr events) in the hands of the Muslims and the Prophet [pbuh] was gracious enough to release him un ransomed provided he would not engage in fight against him. Abu Sufyan nursed the most grudge

against Muslims because he had lost most of his supplies in As-Sawiq invasion, let alone the heavy economic losses that Quraish had sustained in the aftermath of the events that featured the platoon of Zaid bin Harithah. In the light of these successive failures, Quraish precipitated and accelerated their preparations for a decisive battle with the Muslims. At the turn of the year everything was ready for the move. The Makkans also decided to take their women along with them for they might arouse them to fight manfully. Thus a contingent of three thousand pitched warriors, of whom seven hundred were mailed soldiers and two hundred well-mounted [Za'd Al-Ma'ad 2/92; Fath Al-Bari 7/346]

Verily, those who disbelieve spend their wealth to hinder (men) from the Path of Allah, and so will they continue to spend it; but in the end it will become an anguish for them. Then they will be overcome. And those who disbelieve will be gathered unto Hell. (Al-Anfal 8:36)

- you are studying the sealed nectar
-you hear that the prophet used to send his Sahabahs to steal from the kuffaar.
- this is why you need to study the Seerah of the prophet to learn the Fiqh and Manhaj
- you are allowed to steal from those who are killing the Muslims
- you are not allowed to steal from a sympathizer to Islam
- or one who lives in Islamic State and pays Jizyah.
- you are allowed to steal from the kaafir "harbi"
- he fights Islam with his tongue or fights with his hands or he fights with his pen

- in the time of the rasool there were three "dars"

1. DARUL KUFR
- lives of the Muslims were safeguarded, but they were Christian (kuffaar), like Ethiopia

2. DARUL HARB
- where Muslims were killed or persecuted, they fought Islam .

3. DARUL ISLAM
- an example of dar al kufr today, is Venezuela, Jamaica etc.
- they do not send their troops to kill Muslims.
- Ethiopia today is dar al harb, they fight Islam and Muslims

- when Shaikh was in Kenya: he was treated very badly by the black Christians there:
- kaafirs are kaafirs, black or white!
- Tariq Ramadan said there is no such thing as dar al harb, because the word is not in the Quran.

Verily! As for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): "In what (condition) were

you?" They reply: "We were weak and oppressed on earth." They (angels) say: "Was not the earth of Allah spacious enough for you to emigrate therein?" Such men will find their abode in Hell - What an evil destination! (An-Nisa 4:97)

- this ayah is for to leave darul harb, everything is in the Quran
- Allah said intoxicants are haraam, so Heineken is also haraam
- do not listen to these wicked scholars

Verily, those who disbelieve spend their wealth to hinder (men) from the Path of Allah, and so will they continue to spend it; but in the end it will become an anguish for them. Then they will be overcome. And those who disbelieve will be gathered unto Hell. (Al-Anfal 8:36)

- you cannot compare these kuffaar with the south American countries
- who do not invade Muslims lands and kill Muslims
- the kuffaar of Makkah decided to take all their profits from the caravan
- their ego and prestige was hurt
- they came with an army of 3,000 and march towards Medina

The Makkah army, on the other hand, continued the march along the usual western road. On reaching Al-Abwâ', Hind bint 'Utbah, Abu Sufyan's wife, suggested that they dig up the grave of the Prophet [pbuh]'s mother, but the leaders of the army refused to do so for fear of the consequent results. The army then followed Wadi Al-'Aqeeq and turned right to encamp themselves at a place called 'Ainain near Uhud Mountain. That was on Friday, 6th Shawwal, 3 A.H.

- even Abu Sufyan's wife Hind was there
- when they reached the place where the rasul's mother was buried
- Hind said that they should dig up her grave, but Abu Sufyan objected
- there was no need for that, for his mother died when he was 6 years old
- and he became a prophet when he was 40
- the battle of Uhud happened when he was about 56 years old

The scouting party of Medina conveyed the news of the Makkah army step by step. Then the Messenger of Allah [pbuh] held a head military consultation assembly to exchange views about the situation. He told them about a dream he had. He said: "By Allah, I have dreamt of I implore Allah to be a dream of bounty cows slaughtered and that there was a groove at the pointed top of my sword, and that I had inserted my hand into an immune armour."

The interpretation of 'the cows' was that some of his men were killed, and 'the groove at the pointed top of his sword' was that a member of his House would be hurt. As for 'the armour', it was Medina. Then he offered a suggestion that his Companions should not go out of Medina and that they should encamp themselves within the city. He was of the opinion that the enemies should be left in the open to exhaust themselves and thus the Muslims would not risk a battle.

But if they thought of attacking Medina, Muslim men would be ready to fight them at the mouths of lanes; whereas Muslim-women would help from over the house roofs." 'Abdullah bin Ubai bin Salul the head of the hypocrites; who attended the meeting as a chief of Al-Khazraj supported the Prophet [(ﷺ)]'s plan. As a matter of fact his agreement was not based on the righteousness of the plan but rather on personal benefit. He did not want to fight. On the contrary he secretly aimed at being far away from fight. However it was Allâh's Will that he should be disclosed and disgraced in public for the first time. It was His Will that the curtain which concealed their disbelief behind should be uncovered and pulled down. Allâh's Will enabled the Muslims to recognize the reality of those snakes that were creeping within their garments and inside the sleeves of their clothes. Thanks to Allah, they recognized them in one of the most critical times of their lives.

Some of the best honourable Companions, who had missed Al-Jihâd in Badr invasion, suggested that the Prophet [(ﷺ)] should go out of Medina and urged him to accept their point of view. One of them said: "O, Messenger of Allah [(ﷺ)], for long time we have been looking forward to this day; and we have implored Allah to make such a day draw near. Thanks to Allah, it is time to fight. So let us go out and fight our enemies lest they should think that we have lost heart and do not dare to fight them." Hamza bin Abdul Muttalib the paternal uncle of the Prophet [(ﷺ)], who had already covered the ornaments of his sword with idolaters' blood in Badr Battle, was ahead of those enthusiastic who urged him to go out and meet the disbelievers. He said to the Prophet [(ﷺ)]: "By Allah, Who has sent the Book down unto you, I will not taste food till I fight them with my sword outside Medina." [As-Seerah Al-Halabiyah 2/14]

- the rasul (ﷺ) knew that all the plans of the kuffaar
- because his uncle Al Abbas fed all the information
- Jumu'ah came and all that the rasul spoke about was Jihad
- when Spain was falling, the Imams in Spain did not preach about Jihad:
- they just spoke about fiqh issues.
- The rasool gave the talk on Friday about Jihad and Uhud took place on the Saturday.
- there was a difference of opinion at the Shurah meeting the prophet held.
- some wanted to go out and take the battle to the kuffaar
- some wanted to make the kufaar march to them, so as to tire them
- when a Muslim says "Wallahi" it's a serious matter

Allah will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation (a deliberate oath) feed ten Masakin (poor persons), on a scale of the average of that with which you feed your own families; or clothe them; or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn. And protect your oaths (i.e. do not swear much). Thus Allah makes clear to you His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) that you may be grateful. (Al-Ma'idah 5:89)

- Hamza said: Wallahi he would not eat food until they took the war to the kuffaar.

- Saad ibn Muadh said sorry to the Prophet that they may have put pressure on him.
- the Prophet replied that his armour was already on:

Ascending the pulpit at the Friday congregational prayer, the Prophet [(ﷺ)] urged the people in his sermon to fight courageously. "If you remain steadfast," he said "you will be helped by the Power of the All-Mighty." Then he commanded his men to make ready for the battle. Most of them rejoiced greatly. He led the afternoon prayer with crowds of people. Then he entered his house accompanied by his two friends Abu Bakr and ‘Umar. They helped him dress and wear his head cloth. He armed himself and wore two armours one over the other. He wore his sword and went out to meet people. People were waiting for him impatiently. Sa‘d bin Mu‘adh and Usaid bin Hudair blamed people for pressing on the Prophet [(ﷺ)]. They said: "You have forced the Messenger of Allah [(ﷺ)] to fight the enemy outside Medina." Therefore they were determined to leave the whole matter to the Prophet [(ﷺ)], and blamed themselves for what they had already done. When the Prophet [(ﷺ)] came out, they said: "O Messenger of Allah, we should have not disagreed with you. So, you are free to do what you desire. If you prefer to stay inside Medina we will stay with you. Upon this the Messenger of Allah [(ﷺ)] remarked: "It does not become a Prophet that once he had put on armour, he should take it off, until Allah has decided between him and the enemy." [Quoted by Ahmad, Nasa'i, Hakim and Ibn Ishaq]

- So the decision was to go out and meet the enemy at Uhud.
- The barakah in this decision: it exposes the munafiqeen.
- Abdullah ibn Ubay wanted to stay behind in Medina, he did not plan to fight.
- if he was close to Medina he would be able to slip away easily
- when the rasool was marching to the battlefield, Abdullah Ibn Ubay created mutiny!
- 300 turned back with Abdullah Ibn Ubay, leaving only 700 Muslims, to face 3,000 kaafirs
- Allah warned you about the munafiqeen 9:47

Had they marched out with you, they would have added to you nothing except disorder, and they would have hurried about in your midst (spreading corruption) and sowing sedition among you, and there are some among you who would have listened to them. And Allah is the All-Knower of the Zalimûn (polytheists and wrong-doers, etc.). (At-Tawbah 9:47)

- Some will listen to the munafiqeen: an unsuspecting Muslim

Abu Huraira (RA) narrated the Prophet (ﷺ) said: "A believer is not bitten from the same hole twice.” [Related by al-Bukhari (6133) and Muslim (2998)]

- a Muslim is supposed to be clever and sharp.

Anas Ibn Malik narrated the Messenger of Allah (ﷺ) said: "A believer is shrewd, sharp and careful." [Quda'ee (d. 454 H) in 'Musnad al-Shihab' (Vol. 1 pg. 107) No. 128]

- Why did Abdullah Ibn Ubay turn back?
- Some Jews came to fight, the prophet asked who they were:

It has been narrated on the authority of 'Aisha, wife of the Holy Prophet (ﷺ), who said: The Messenger of Allah (ﷺ) set out for Badr. When he reached Harrat-ul-Wabara (a place four miles from Medina) a man met him who was known for his valour and courage. The Companions of the Messenger of Allah (ﷺ) were pleased to see him. He said: I have come so that I may follow you and get a share from the booty. The Messenger of Allah (ﷺ) said to him: Do you believe in Allah and His Apostle? He said: No. The Messenger of Allah (ﷺ) said: Go back, I will not seek help from a Mushrik (polytheist). He went on until we reached Shajara, where the man met him again. He asked him the same question again and the man gave him the same answer. He said: Go back. I will not seek help from a Mushrik. The man returned and overtook him at Baida'? He asked him as he had asked previously: Do you believe in Allah and His Apostle? The man said: Yes. The Messenger of Allah (ﷺ) said to him: Then come along with us. [Sahih Muslim, Book 19, Hadith #4472]

- Abdullah ibn Ubay said he was offended, as those Jews were his allies
- that was his reason for turning back!
- the prophet sent Banu Qaynuqa out of Medina
- so those Jews who came to fight at Uhud could not be Abdullah ibn Ubay's allies!
- Abdullah ibn Ubay was a munafiq and he used this as an excuse

- So there were 700 Muslims to face 3000 kaafirs
- when the rasool was marching to the battlefield, they passed by a blind man
- he overheard the speech of the Sahabahs, he realised that they were Muslims
- he started to throw sand in their faces! the Sahabahs were about to kill him
- but the prophet said: Do not kill him because he is blind in his heart and his eyes.

- the Sahabahs did not do wrong to rush to kill him
- but the Prophet (ﷺ) told them not to kill him, because of his personal choice.
- the Sahabas did right to rush forward to kill him, this man was a poet.
- poets, singers, authors etc: can be killed, but the killing should take place in an Islamic State
- the laws have to be implemented by the Caliph, you cannot carry out the punishments in darul harb
- one day in Speakers Corner:- a man insulted the Prophet and dropped dead
- in front of all the people

- When they reached Uhud the rasool divided his battalion into three

1. Al-Muhajireen battalion, under the command of Mus‘ab bin ‘Umair Al-‘Abdari.

2. Al-Ansari-Aws battalion was commanded by Usaid bin Hudair.

3. Al-Ansari-Khazraj battalion with Al-Hubab bin Al-Mundhir to lead it.

- Why did the prophet do this? the reason for this is to minimize friendly fire
- and there were different dialects, and communication was crucial
- to minimize a misunderstanding on the battlefield
- e.g. Asad, Layth and Haider all mean "lion"
- each battalion would listen to their commanders in their own dialects
- we cannot afford any misunderstanding on the battlefield, one mistake is one too many
- this proves to you how wise the rasool was.
- the kuffaar admitted that the most successful man in history was Muhammad (ﷺ)
- he was a statesman, husband, trader etc
- he was the only man in history to combine religious and political matters successfully.

- The rasool stationed 50 archers on a hill: this was strategic

The Messenger of Allah (ﷺ) mobilized his army. He arranged them into two rows to prepare them for fight. He selected fifty skillful archers that formed a squad and made them under the command of ‘Abdullah bin Jubair bin An-Nu‘man Al-Ansari Al-Awsi Al-Badri. He issued his orders to them to stay where they were on a mountain (side) at the south bank of Qanat Al-Wadi (i.e. a canal of the valley), south east of Muslims camp at about one hundred and fifty metres from the Islamic army. Later on this mountain was called the Mountain of Archers. The Messenger of Allah (ﷺ) clarified the mission of this squad in words he directed to them. He said to their leader: "Drive off the horses from us by means of arrows, lest they should attack us from behind (the rear). Whether we win the battle or lose it, stand steadily in your position and mind that we are not attacked from your side." [Ibn Hisham 2/65,66]

He added: "Defend our backs! If you see us slain. Do not come to assist us; and if you see gaining grounds, do not share us." [Fath Al-Bari 7/350]

In a version by Al-Bukhâri the Prophet [pbuh] said: "If you see us snatched into pieces by birds, do not leave this position of yours till I send for you. And if you see that we have defeated the enemy and trodden on them do not desert your position till I send for you." [Sahih Al-Bukhari, the Book of Jihad 1/426]

- Allah spoke about the rasool (ﷺ) on the battlefield 3:121

And (remember) when you (Muhammad (ﷺ)) left your household in the morning to post the believers at their stations for the battle (of Uhud). And Allah is All-Hearer, All-Knower. (Aali Imran 3:121)

- did you know that the Sunnis use this ayah to checkmate the Shi'ites?
- the Shi'ites said that the wives of the Prophet do not belong to the prophet’s household.
- but Allah Said that the rasool left his household
- the rasool (ﷺ) took out his sword and asked "who can give the sword its

due"?

The Messenger of Allah [pbuh] forbade the Muslims to start the fight without having an order from him. He, then, wore two armours a front armour and a back one. He urged his Companions to fight and spurred them to show stamina and steadfastness at fight. He started to implant the spirit of boldness and bravery in them. To wage and inflame his Companions and in order to steadfast in the fight, he took a sharp sword, held it in his hand and called out unto his Companions and said: "Who is ready to take this sword and give it its proper due?" Many a man set out to take it. Some of them were 'Ali bin Abi Talib, Az-Zubair bin Al-'Awwam and 'Umar bin Al-Khattab. But it was granted to none. Abu Dujana Sammak bin Kharsha inquired: "O Messenger of Allah, what is its price?" The Prophet (ﷺ) said: "It is to strike the enemy's faces with it till it was bent." So Abu Dujana said: "O Messenger of Allah I will take it for that price." and he was given the sword.

Abu Dujana was a man of courage who used to swagger at war. He had a red band which he wore round his head. Whenever he was head-banded everybody knew that he was determined to fight to death. Therefore as soon as Abu Dujana took the Prophet [(ﷺ)]'s sword, he banded his head and started strutting amongst the fighters.

Watching him doing that, the Messenger of Allah [(ﷺ)] said: "This is a sort of walking that Allah detests except in such a situation."

- Ali wanted to sword, Umar wanted it...
- it would be an honour to fight with the sword of the prophet
- the Sahabah who got the honour of fighting with the sword of the prophet was Abu Dujana
- when Abu Dujana took the sword and walked in a proud manner:
- which would have been haraam at another time
- however the rasool said it was permissible at such situations
- he walked like this to inspire the Muslims to fight with zeal
- e.g. you are in a masjid collecting donations: you donate 500 dollars, to inspire others

Abu Dujana, recognized by the red band worn round his head, came forth, fighting with the sword of the Messenger of Allah [(ﷺ)]. He was determined to pay its price at all costs. He killed all the idolaters that stood on his way splitting and dispersing their ranks. Az-Zubair bin Al-'Awwam said: "I felt angry and discouraged when the Messenger of Allah [(ﷺ)] refused to give me the sword but gave it to Abu Dujana. I said to myself: 'I am his paternal cousin the cousin of his aunt Safiya a Quraishite, besides, I was the first who demanded it and yet he favoured him to me. By Allah, I will watch how he will use it.' So I followed him, I saw him take out his red band and wear it round his head. Seeing him like that, the Helpers said, 'Abu Dujana had worn the band of death.' Then he set out saying loudly: 'I am the one whom my intimate friend made covenant with, when we were under the palm-trees on the mountain side. The covenant that we made was that I should not fight at the rear. But fight at the front heroically with the sword of Allah and His Messenger.' No one

stood the way of Abu Dujana but was killed. There was a man among the idolaters whose only target was to finish off the wounded Muslims. During the fight Abu Dujana drew near that man; so I implored Allah that they might engage in combat. They in fact did and exchanged two sword-strokes. The idolater struck Abu Dujana, but he escaped it and it pierced into his leather shield. The idolater's sword now stuck to it, Abu Dujana struck him with the sword and killed him. [Ibn Hisham 2/68,69]

- Zubair ibn Awam wanted the sword, he was a brave Sahabah
- but the prophet did not give him the sword, he was cut up about the situation
- as he was the cousin of the rasool ((ﷺ))

Into the thick of the battle, he rushed to kill a person who was inciting the enemy to fight the Muslims. Upon this the person shrieked and lo! it was a woman. Abu Dujana spared her saying: 'I respect the Prophet [(ﷺ)]'s sword too much to use it on a woman.' The woman was Hind bint 'Utbah." Describing the same incident, Az-Zubair bin Al-'Awwam said: "I saw Abu Dujana raising a sword over the parting part of Hind bint 'Utba's head then he moved it off. I said to myself: 'Allah and His Messenger know best.' (i.e. know why he acted like that)." [Ibn Hisham 2/69]

- Zubair ibn Awwam said: whenever Abu Dujanah came up in front of any kaafir:
- he would chop the head of every single one of them.
- only when he came face to face with a woman, he did not kill her
- because he did not want to bring the sword of the rasool into disrepute

THERE IS NO PRICE THAT CAN BE PLACED ON LEARNING SEERAH

STRATEGY OF THE KUFAAR:
- just before the war started Abu Sufyan sent a letter to Al-Ansar
- saying that they should not fight, they (the kufaar) only wanted to fight the Muhajirun.
- this is called "divide and conquer", when you have eeman the kuffaar cannot disunite you

And obey Allah and His Messenger, and do not dispute (with one another) lest you lose courage and your strength depart, and be patient. Surely, Allah is with those who are As-Sabirin (the patient ones, etc.). (Al-Anfal 8:46)

- only when you have Nifaq, the kuffaar will be able to divide you
- if you have black mujahideen fighting alongside white mujahideen
- they will try to use race to break up the mujahideen

- Abu Sufyan tried to use regionalism to break up the mujahideen
- e.g. the rap artists from the west coast and the east coast hate each other, this is regionalism

- the Sahabahs did not abandon their brothers: they had eeman and Taqwa
- they were frontline material, not everybody is frontline material

- if you have Asabiya in your heart, racism, regionalism, nationalism.
- munafiqeen are not frontline material, you have heard what Abdullah Ibn Ubay did
- he caused mutiny causing 300 to turn back

- Talha ibn Abi Talha was feared by the people
- his nickname was the Ram of the battalion
- Az-Zubair bin Al-'Awwam accepted his challenge and killed him
- this caused a shockwave in the ranks of the kuffaar

The two parties approached and grew very close to each another. The phases of fight started. The first combatant was the standard-bearer, Talha bin Abi Talha Al-'Abdari, who was the most distinguished idolater. He was one of the bravest men of Quraish fighters. Muslims nicknamed him 'the ram of the battalion.' He came forth riding a camel and challenged the Muslims to a single combat. People refrained from fighting him due to his bravery; but Az-Zubair bin Al-'Awwam advanced for the fight. He did not give the 'Ram' any chance to fight but fell on him like a lion on his camel's back, pulled him down to the ground and slaughtered him with his sword. The Messenger of Allah [pbuh] who was watching that wonderful incident exclaimed: Allâhu Akbar that is 'Allah is the Greatest' and the Muslims exclaimed Allâhu Akbar too. He praised Az-Zubair when he said: "Every Prophet has a disciple and Az-Zubair is a disciple of mine." [As-Seerah Al-Halaiyah 2/18]

- another came forward to fight: Uthman
- Hamza stepped forward and killed him.
- the second man was Talhas brother, Uthman.

Soon the general engagement ensued and the fight of the two parties grew fierce everywhere on the battlefield. The strain of the fight was centered round the carriers of the standard. After the death of their leader Talha bin Abi Talha, Banu 'Abd Ad-Dar alternated the mission successively. Talha's brother, 'Uthman, ran forward and seized the standard which lay by the lifeless body of his brother, chanting: "The standard-bearer has the right to dye its shaft in blood, till it be beaten in his hand." Hamzah bin 'Abdul Muttalib attacked and dealt him a blow that cut his arm and shoulder and went down to his navel to uncover his lung.

- the third man: Abu Saad bin Abi Talha was killed by Saad ibn Abi Waqaas

The standard was raised up again by Abu Sa'd bin Abi Talha; but Sa'd bin Abi Waqqas shot him with a deadly arrow that hit him at his throat and made his tongue hang out breathing his last.

In another version it was narrated that Abu Sa'd lifted the standard up and challenged the Muslims to fight him. 'Ali bin Abi Talib went forth. They exchanged two blows. Then 'Ali gave him a terminal blow that finished him off.

Musafi' bin Talha bin Abi Talha then hoisted the standard, but was soon shot with an arrow by 'Asim bin Thabit bin Abi Al-Aqlah. His brother Kilab bin Talha

bin Abi Talha followed him picked the banner and lifted it up; but Az-Zubair bin Al-'Awwam attacked him and managed to kill him. Their brother Al-Jallas bin Talha bin Abi Talha lifted the banner up but Talha bin 'Ubaidu-Allâh stabbed him to death. They also said that it was 'Asim bin Thabit who managed to deal a terminal blow to him.

All those six people killed round and in defence of the standard, belonged to one house, the house of Abi Talha 'Abdullah bin 'Uthman bin 'Abd Ad-Dar. Another man from Bani 'Abd Ad-Dar, called Artat bin Sharhabeel carried the standard but he also was killed by 'Ali bin Abi Talib. Others said it was Hamzah who killed him not 'Ali.

- six kuffaar were killed by the Sahabahs one by one
- in the first phase of the battle the Muslims were victorious, the kuffaar started to run away
- the Sahabahs started to collect the booty

The archers squad whom the Messenger of Allah [(ﷺ)] located on the Archers Mountain, had the upper hand in administering the war activities to go in favour of the Muslim army. The Makkah horsemen commanded by Khalid bin Al-Waleed, supported by Abu 'Amir Al-Fâsiq had for three times attacked the left wing of the Muslim army with the aim of crushing it and then infiltrating into the rear to create a sort of confusion and disorder in the ranks of the Muslims and subsequently inflict heavy defeat on them. But thanks to the dexterity and great efforts of the archers, the three assaults were thwarted. [Fath Al-Bari 7/346]

- and those on the hill left their posts: 40 ran down only 10 remained on the hill.
- their Ameer told them to stay, but they disobeyed him and the Prophet (ﷺ)

Hamzah's assassin, Wahshi bin Harb, described how he killed Hamzah. He said: "I was a slave working to Jubair bin Mut'im, whose paternal uncle Tu'aimah bin 'Adi was injured at Badr Battle. So when Quraish marched to Uhud, Jubair said to me: 'If you kill Hamzah, the uncle of Muhammad, stealthily you shall be manumitted.' " "So I marched with the people to Uhud." He used to describe himself as, "I am a picaro good at spearing." "So when the two parties fought, I set out seeking Hamzah. I saw him amidst people fighting. He was like a white and black striped camel, striking severely with his sword and no one could stand on his way. By Allah! When I was getting ready and trying to seize the fit opportunity to spear him, hiding sometimes behind a tree or a rock hoping that he might draw nearer and be within range — at that moment I caught sight of Siba' bin 'Abd Al-'Uzza going closer towards him. When Hamzah observed him, he said: 'Come on! O son of the 'clitoris-cutter.' for his mother used to be a circumciser. Then he struck one strong stroke that could hardly miss his head." Wahshi said: "Then I balanced my spear and shook it till I was content with it, then I speared him and it went down into his stomach and issued out between his legs. He attempted moving towards me but he was overcome by his wound. I left him there with the spear in his entrails till he died. Then I came to him, pulled out my spear and returned to the encampment

place. I stayed there and did not go out, for he was the only one I sought. I only killed him to free myself. So as soon as I got back to Makkah, I became a free man." [Ibn Hisham 2/69-72; Sahih Al-Bukhari 2/583]

- when the US was going to attack Afghanistan, they recruited poor Mexicans to fight for them
- promising them green cards and university after the war

The master of the martyrs is Hamza ibn Abdul Mattalib, and a man who stands (in front of) an oppressive ruler and enjoins the good and forbids the evil and so is killed for it (Al-Hakim)

- the death of Hamza did not stop them from fighting with zeal and enthusiasm.
- Hanzala was killed, and the angels washed him, he got married and consummated his marriage:
- he ran out of the house without making Ghusl, when he heard the call for jihad

They missed the coffin of Hanzalah, they sought it and found that it was on a spot nearby with water dripping off it. The Messenger of Allah [(ﷺ)] told his Companions that the angels were washing him and said: "Ask his wife". They asked her and she confirmed that he had been in a state of ceremonial impurity. That was why Hanzalah was called 'Ghaseel Al-Malâ'ikah' (i.e. the one washed by the angels). [Za'd Al-Ma'ad 2/94]

Mus'ab bin 'Umair, in his turn, fought fiercely and violently defending the Prophet [(ﷺ)] against the attacks of Ibn Qami'a and his fellows. He was carrying the standard with his right hand. In the process of fighting, it was cut off, so he grabbed the standard in his left hand till this was also amputated so he knelt down and shielded it with his chest and neck. Ibn Qami'a then killed him, mistaking him for the Messenger of Allah [(ﷺ)] on account of resemblance in appearance. Only then did Ibn Qami'a shout 'Muhammad [pbuh] has been killed.' [Ibn Hisham 2/73; Za'd Al-Ma'ad 2/97]

- ibn Qami'a shouted that he killed Muhammad, when he killed Musab ibn Umair
- so some Muslims decided not to fight anymore, since Muhammad was killed
- some Sahabahs started to run from the battlefield.
- others said that if he were killed they would fight for their religion until they died.
- one of those who said this was Umm Amaarah
- she went to the battlefield to help the Sahabahs,
- but she was one who was defending the prophet and she was not one who ran away
- the men ran, but the woman did not!

Malik bin Sinan, the father of Abi Sa'eed Al-Khudri sucked the blood out of the Prophet [(ﷺ)]'s cheek till he cleaned it. The Prophet [(ﷺ)] said: "Spit it!". But Malik said: "By Allah, I will never spit it". Then he set out to fight. The Prophet [pbuh] then said: "He who wants to see a man of the people of Paradise, let

him look at this one." No sooner had he resumed fighting than he was martyred in the thick of the battle. Umm ‘Amarah participated in the fight too. She encountered Ibn Qami’a in combat, and sustained a slight wound on her shoulder, but she herself also struck him with her sword several times but he survived because he was wearing two armours. She, however, went on striking until her wounds counted twelve. Mus‘ab bin ‘Umair, in his turn, fought fiercely and violently defending the Prophet [(ﷺ)] against the attacks of Ibn Qami’a and his fellows. He was carrying the standard with his right hand. In the process of fighting, it was cut off, so he grabbed the standard in his left hand till this was also amputated so he knelt down and shielded it with his chest and neck. Ibn Qami’a then killed him, mistaking him for the Messenger of Allah [pbuh] on account of resemblance in appearance. Only then did Ibn Qami’a shout ‘Muhammad [pbuh] has been killed.’ [Ibn Hisham 2/73; Za'd Al-Ma'ad 2/97]

- She fought at the battle of Yamama when she was 62 yrs old

...Umar said, "I shall send it to someone who is more deserving to it, namely Ummu Ammaara Nusayba bint Ka'b (RA) about whom I heard Rasulullaah (ﷺ) say, 'Whether it was to the right or to the left, in whichever direction I turned I saw her fighting in my defence."' [Ibn Sa'd narrate from Waaqidi, as quoted in Kanzul Ummaal (Vol.7 Pg.98).]

- the first person to embrace Islam was a woman: Khadijah
- the first person to die for Islam was a woman: Sumayah
- the greatest scholar of Islam was a woman: Aisha
- the woman who defended the prophet at the battle of Uhud was a woman: Umm Ammaarah

Some Muslim women came to the battlefield when the fight was over. Anas said: I saw ‘Aishah bint Abu Bakr [R] with Umm Sulaim. Their garments were gathered up so I could see their anklets. They carried water bags on their shoulders and emptied them into the mouths of people. [Sahih Al-Bukhari 1/403, 2/581]

- when the news spread that the Prophet was alive
- some of the Sahabahs turned back and went to fight with the rasool ((ﷺ))
- Abu Sufyan shouted out "where is Muhammad?"

Ibn Ishaq related that: "When the Messenger of Allah [(ﷺ)] was going up the hillock, he was followed by Ubai bin Khalaf who was saying: ‘Where is Muhammad [(ﷺ)]? Either I kill him or I will be killed.’ The Companions of Muhammad [(ﷺ)] said: ‘O Messenger of Allah, do you mind if one of us combats with him?’ But the Messenger of Allah [(ﷺ)] said: ‘Leave him!’ So when he drew nearer, the Messenger of Allah [(ﷺ)] took the spear from Al-Harith bin As-Simma. He shivered violently in such a way that made all of them scatter in all directions violently and impulsively. Then he faced him, observed his clavicle through a gap between the wide opening of the armour and the part of his neck enclosed by. He speared him in that spot. The effect of the stroke was so strong that it made him roll off his horse over and over. When he returned to Quraish, they found that he had only had a small scratch in his

neck. So when blood became congested he said: 'By Allah, Muhammad has killed me.' Hearing him say so, they said: 'By Allah you are afraid to death. By Allah, you are possessed by a devil.' He replied: 'He had already told me when we were in Makkah: 'I will kill you.' By Allah, had he spat on me, he would have killed me.' Eventually, the enemy of Allah breathed his last at a place called Sarif, while they were taking him back to Makkah." [Ibn Hisham 2/84; Za'd Al-Ma'ad 2/97]

- the Shaytan appeared on the battlefield and told them to look behind them:

On the authority of Al-Bukhari, he states that 'Aishah [R] said: "When it was Uhud Battle, the idolaters were utterly defeated. Satan then called out: 'O slaves of Allah. Beware the rear (i.e. the enemy is approaching from behind)'. So those who were at the front turned back and fought the ones who were behind." Then Hudhaifah caught sight of his father 'Al-Yaman' about to be killed by other Muslims. So he said: "O servants of Allah! Beware! This is my father. This is my father." 'Aishah [R] said: "But they did not part with him till he was killed." Hudhaifah then said: "May Allah forgive you." And 'Urwa said: "By Allah, from that time on Hudhaifah has always been blessed and wealthy till he died." [Sahih Al-Bukhari 1/539, 2/581; Fath Al-Bari 7/351, 362, 363]

- the Sahabahs turned around and killed those behind them, who were fellow Sahabahs
- if you kill someone on the battlefield by mistake (friendly fire) you offer them blood money

That was the last attack made by the idolaters against the Prophet [(ﷺ)]. Being almost certain of his death, the idolaters returned to their camp and started preparations to go back to Makkah. Some of them involved themselves in mutilating the killed Muslims, and so did their women. Women and men cut off the ears, the noses, the genitals of the martyrs. They even cut open their bellies. Hind bin 'Utbah for instance ripped open the liver of Hamzah and chewed it; but finding it unpleasant, she spat it out. She even made the ears and noses of Muslims into anklets and necklaces. [Ibn Hisham 2/90]

-they mutilated the dead, when the kaafir kill you, they are not satisfied
-they want to humiliate you further
-this is why they urinated on the mujahideen in Afghanistan

- Abu Sufyan said he did not order the mutilation of the dead, but he wasn't displeased with it.

...Abu Sufyan answered: "The mutilation of your killed is something I did not order it; but it did not displease me."... [Ibn Hisham 2/93,94; Za'd Al-Ma'ad 2/94; Sahih Al-Bukhari 2/579]

- when the Prophet (ﷺ) saw the mutilation of Hamza his uncle said he would mutilate 100 of them
- the Sahabahs took the Prophet (ﷺ) to a hill for his protection

When the preparations of the idolaters for departure came to an end, Abu Sufyan went up the mountain and called out: "Is Muhammad [(ﷺ)] among you?" They did not answer him. Then he asked "Is Ibn Abi Quhafah (i.e. Abu Bakr) among you?" They did not answer. He asked again: "Is 'Umar bin Al-Khattab among you?" They did not answer him; for the Prophet [(ﷺ)] forbade them answering him. He only asked about those three. That is because he and his people knew quite well that the call to Islam depended to a large degree on those men. Abu Sufyan then said: "As for those three, we have relieved you of." 'Umar could not help but talking, so he said, "O enemy of Allah, those whom you have just mentioned, I tell you that they are still alive. Allah has maintained what you hate." Abu Sufyan answered: "The mutilation of your killed is something I did not order it; but it did not displease me." Then he shouted: "Hubal (an idol), let it be sublime!" The Prophet [(ﷺ)] said: "Why do you not reply?" "What shall we say?" They asked him. "Say: Allah is more Sublime and Exalted and Mightier as well." He said: "Al-'Uzza (i.e. an idol) is ours but you have no 'Uzza." "Why do you not reply?" The Prophet [(ﷺ)] said. "What shall we say?" They inquired. He said: "Say Allah is our Protector, but you have no protector." Abu Sufyan said: "Well deeds! Today is a vengeance for Badr Day. This for that. War is attended with alternate success." 'Umar's reply was: "No. They are not the same. Our killed men are housed in Paradise; but yours are in Fire." Then Abu Sufyan said: "Come on, 'Umar!" The Messenger of Allah [(ﷺ)] said: "Go and see what the matter is." He went there. Abu Sufyan asked him: "I beseech you by Allâh's Name to tell me the truth: Have we killed Muhammad [(ﷺ)]?" 'Umar said: "O Allah, 'No' and now he is listening to your words." He said: "For me, you are more truthful than Ibn Qami'a, and even more reliable." [Ibn Hisham 2/93,94; Za'd Al-Ma'ad 2/94; Sahih Al-Bukhari 2/579]

- this propaganda warfare: telling lies on the battlefield, to make the Sahabahs despair
- now we learn about psychological warfare: they said "raise up Hubal"
- they said "today is revenge for Badr"
- the rasool told him to answer them: "our dead are in paradise and yours are in the hellfire"
- when Abu Sufyan heard this he hung his head down and went back to Makkah

LESSONS OF UHUD:

1. SWEETNESS OF VICTORY ALLAH GIVES IN TURNS
- 3:140

If a wound (and killing) has touched you, be sure a similar wound (and killing) has touched the others. And so are the days (good and not so good), We give to men by turns, that Allah may test those who believe, and that He may take martyrs from among you. And Allah likes not the Zalimûn (polytheists and wrongdoers). (Aali Imran 3:140)

- some of you are so sinful so Allah gives you Shahadah

2. MUNAFIQEEN CAUSE FITNAH
- 9:47

Had they marched out with you, they would have added to you nothing except disorder, and they would have hurried about in your midst (spreading corruption) and sowing sedition among you, and there are some among you who would have listened to them. And Allah is the All-Knower of the Zalimûn (polytheists and wrong-doers, etc.). (At-Tawbah 9:47)

3. THE IMPORTANCE OF SHURAH
- always have Shurah when you are going to make crucial decisions.

And by the Mercy of Allah, you dealt with them gently. And had you been severe and harsh hearted, they would have broken away from about you; so pass over (their faults), and ask (Allah's) Forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in Allah, certainly, Allah loves those who put their trust (in Him). (Aali Imran 3:159)

4. THE PROPHET LED BY EXAMPLE

And (remember) when you (Muhammad (ﷺ)) left your household in the morning to post the believers at their stations for the battle (of Uhud). And Allah is All-Hearer, All-Knower. (Aali Imran 3:121)

5. OBEDIENCE TO THE AMEER IS IMPORTANT

O you who believe! Obey Allah and obey the Messenger (Muhammad (ﷺ)), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allah and His Messenger ((ﷺ)), if you believe in Allah and in the Last Day. That is better and more suitable for final determination. (An-Nisa 4:59)

- they dashed down from the hill and look what happened.
- you will not win a battle until you obey the Ameer

6. UNITY IS IMPORTANT

And obey Allah and His Messenger, and do not dispute (with one another) lest you lose courage and your strength depart, and be patient. Surely, Allah is with those who are As-Sabirin (the patient ones, etc.). (Al-Anfal 8:46)

7. ALL RELIGIONS HAVE THEIR WOMEN TO SUPPORT THEM
- the Quraysh used their women to inspire the men.
- Umm Saleem had been too many battles, helping the Sahabahs.

The believers, men and women, are Auliya' (helpers, supporters, friends, protectors) of one another, they enjoin (on the people) Al-Ma'rûf (i.e. Islamic Monotheism and all that Islam orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islam has

forbidden); they perform As-Salat (Iqamat-as-Salat) and give the Zakat, and obey Allah and His Messenger. Allah will have His Mercy on them. Surely Allah is All-Mighty, All-Wise. (At-Tawbah 9:71)

The Marriage of the Prophet to Aisha:
- Aisha was at the battle of Uhud helping the Muslims, She could not have been 9.
- when Abu Sufyan was coming with his caravan: Aisha participated in the raid.
- so she could not have been 9.

8. THE DUNYA CAN MAKE YOU LOSE FOCUS
- the Sahabahs were on the battlefield, 50 were placed on the hill
- the prophet told them not to leave
- but they saw that the war was over, they dashed down to collect the booty
- the dunya can make you lose focus!

- you may go to an Islamic University to study Islam, your intention is to study the Deen
- but you get dazzled by the pomp and glitter and you begin to love the dunya

9. THE PROPHET DID NOT TRUST JEWS ON THE BATTLEFIELD

10. REVENGE IS ALWAYS ON THE AGENDA OF THE KUFFAAR
- they lost at the battle of Badr and they came back a year later to take revenge
- to restore their pride

11. WOMEN CAN DO JIHAD
- with permission of the Ameer, masculinity is not a condition for Jihad
- women went to the battlefield in the time of the prophet and in the time of the Sahabahs
- and they actually took part in fighting

12. PROPAGANDA WARFARE IS ALWAYS ON THE AGENDA OF THE KUFFAAR